



Plate 13 In this age of Kali, people endowed with sufficient intelligence will worship Lord Śrī Caitanya Mahāprabhu, who is accompanied by His associates, by performance of the *saṅkīrtana-yajña*. (pp.48-49)

Chapter 3: Karma-yoga

TEXT 10

*saha-yajnah prajah srstva
purovaca prajapatiḥ
anena prasaviśyadhvam
esa vo 'stv ista-kāma-dhuk*

SYNONYMS

saha—along with; *yajnah*—sacrifices; *prajah*—generations; *srstva*—by creating; *pura*—anciently; *uvaca*—said; *praja-patiḥ*—the Lord of creatures; *anena*—by this; *prasaviśyadhvam*—be more and more prosperous; *esaḥ*—certainly; *vah*—your; *astu*—let it be; *ista*—all desirable; *kāma-dhuk*—bestower.

TRANSLATION

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you all desirable things."

PURPORT

The material creation by the Lord of creatures (Visnu) is a chance offered to the conditioned souls to come back home—back to Godhead. All living entities within the material creation are conditioned by material nature because of their forgetfulness of their relationship to Kṛṣṇa, the Supreme Personality of Godhead. The Vedic principles are to help us understand this eternal relation as it is stated in the *Bhagavad-gītā*: *vedaiś ca sarvair aham eva vedyah*. The Lord says that the purpose of the *Vedas* is to understand Him. In the Vedic hymns it is said: *patim viśvasyatmesvaram*. Therefore, the Lord of the living entities is the Supreme Personality of Godhead, Visnu. In the *Srimad-Bhagavatam* also Śrīla Sukadeva Gosvāmī describes the Lord as *pati* in so many ways:

*sriyah-patir yajna-patiḥ praja-patir
dhiyam patir loka-patir dhara-patiḥ
patir gatis candhaka-vṛṣṇi-satvatam
prasīdatam me bhagavan satam patiḥ*

(Bhag. 2.4.20)

The *praja-pati* is Lord Visnu, and He is the Lord of all living creatures, all worlds, and all beauties, and the protector of everyone. The Lord created this material world for the

conditioned souls to learn how to perform *yajnas* (sacrifice) for the satisfaction of Visnu, so that while in the material world they can live very comfortably without anxiety. Then after finishing the present material body, they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of *yajna*, the conditioned souls gradually become Krsna conscious and become godly in all respects. In this age of Kali, the *sankirtana-yajna* (the chanting of the names of God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. *Sankirtana-yajna* and Krsna consciousness go well together. Lord Krsna in His devotional form (as Lord Caitanya) is mentioned in the *Srimad-Bhagavatam* as follows, with special reference to the *sankirtana-yajna*:

*krsna-varnam tvisakrsnam sangopangastra-parsadam
yajnaih sankirtana-prayair yajanti hi su-medhasah*

"In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *sankirtana-yajna*." (*Bhag.* 11.5.29) Other *yajnas* prescribed in the Vedic literatures are not easy to perform in this age of Kali, but the *sankirtana-yajna* is easy and sublime for all purposes.



Plate 14 The demigods, being satisfied by the performance of sacrifice, supply all needs to man. (pp.48-50)

Chapter 3: Karma-yoga

TEXT 11

*devan bhavayatanena
te deva bhavayantu vah
parasparam bhavayantah
sreyah param avapsyatha*

SYNONYMS

devan—demigods; *bhavayata*—having been pleased; *anena*—by this sacrifice; *te*—those; *devah*—the demigods; *bhavayantu*—will please; *vah*—you; *parasparam*—mutual; *bhavayantah*—pleasing one another; *sreyah*—benediction; *param*—the supreme; *avapsyatha*—do you achieve.

TRANSLATION

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

PURPORT

The demigods are empowered administrators of material affairs. The supply of air, light, water and all other benedictions for maintaining the body and soul of every living entity are entrusted to the demigods, who are innumerable assistants in different parts of the body of the Supreme Personality of Godhead. Their pleasures and displeasures are dependant on the performance of *yajnas* by the human being. Some of the *yajnas* are meant to satisfy particular demigods; but even in so doing, Lord Visnu is worshiped in all *yajnas* as the chief beneficiary. It is stated also in the *Bhagavad-gita* that Krsna Himself is the beneficiary of all kinds of *yajnas*: *bhoktaram yajna-tapasam*. Therefore, ultimate satisfaction of the *yajnapati* is the chief purpose of all *yajnas*. When these *yajnas* are perfectly performed, naturally the demigods in charge of the different departments of supply are pleased, and there is no scarcity in the supply of natural products.

Performance of *yajnas* has many side benefits, ultimately leading to liberation from the material bondage. By performance of *yajnas*, all activities become purified, as it is stated in the *Vedas*:

*ahara-suddhau sattva-suddhih sattva-suddhau
dhruva smrtih smrti-lambhe sarva-granthinam vipra-moksah*

As it will be explained in the following verse, by performance of *yajna*, one's eatables become sanctified, and by eating sanctified foodstuffs, one's very existence becomes purified; by the purification of existence, finer tissues in the memory become sanctified, and when memory is sanctified, one can think of the path of liberation, and all these combined together lead to Krsna consciousness, the great necessity of present-day society.



Plate 15 As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is covered by different degrees of lust. (p.60)

Chapter 3: Karma-yoga

TEXT 38

*dhumenavriyate vahnir
yathadarso malena ca
yatholbenavrto garbhas
tatha tenedam avrtam*

SYNONYMS

dhumena—by smoke; *avriyate*—covered; *vahnir*—fire; *yatha*—just as; *adarsah*—mirror; *malena*—by dust; *ca*—also; *yatha*—just as; *ulbena*—by the womb; *avrtah*—is covered; *garbhah*—embryo; *tatha-so*; *tena*—by that lust; *idam*—this; *avrtam*—is covered.

TRANSLATION

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, similarly, the living entity is covered by different degrees of this lust.

PURPORT

There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words, when the living entity exhibits his Krsna consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary where there is smoke, there is no overt manifestation of fire in the early stage. This stage is like the beginning of Krsna consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The trees are also living entities, but they have been put in such a condition of life by such a great exhibition of lust that they are almost void of all consciousness. The covered mirror is compared to the birds and beasts, and the smoke covered fire is compared to the human being. In the form of a human being, the living entity may revive a little Krsna consciousness, and, if he makes further development, the fire of spiritual life can be kindled in the human form of life. By careful handling of the smoke in the fire, the fire can be made to blaze. Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human

form of life, one can conquer the enemy, lust, by cultivation of Krsna consciousness under able guidance.